

A
CHRISTIAN
AMENDMENT

Delivered in a Sermon on New-
yeares day 1631. in St Martines
Church in Oxford, and
now published:

By H. TOZER Mr of Arts and Fellow of
Exceter Colledge in Oxford.

Rev. 41. 5.

*He that sate upon the Throne, said; Behold, I make
all things new.*

Psal. 51. 10.

*Create in me a cleane Heart, o God, and renew a
right Spirit within me.*



O X F O R D,

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TO THE
R. WORSHIPFULL

Sr WALTER PYE Knight,

Justice of the Peace in the

County of Hereford; and

Heire to the R. Worshipfull Sr

walter Pye K. His Majesties

Attorney in the Court

of Wards.

Worthy Sir,

Then if any should aske
mee (as mine own
thoughts doe) vpon
what confidence I
adventure in this Censuring Age,
the Publishing of this poore ensu-
ing discourse; I would then answeare

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them (as now I doe my selfe) that, when I review and consider the Nakednesse thereof, I cannot value it worthy of the Title of such a Mite as deseruedly might, when cast into the Treasury, finde acceptance. Nor is it my care and desire to please the Humours of those, who can, with sweet content, spend that time in Censuring of other mens endeavours, which they might with as good Honestiy employ in the Bettering of their owne. There is a Carpere vel non nostravel ede tua, which I leauet to their Graue considerations, vntill such time, as after some long-expected Parturiunt monates, the world happily finde as good cause to laugh at their folly,

as

DEDICATORIE.

as they at other mens good intentions. Never was I yet taught either to flatter, or (without offence given) to feare Mortality, much lesse to make a Time-servuing Disposition the least part of my happinesse; and therefore if any shall chinke it fit to vilify these my weake endearours, (that there may betweene vs be no loue lost) I shall care as little for their censure, as they doe, or can, for this my labour. Tis your deserving Goodnesse, and that in particular towards my selfe, which hath (I may truly say) enforced me thus farre to appeare vnto the world; and therein to expresse that I am ready (though not able) to recomence that kinde loue, which by me
bath

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bath beeene receiued from you: The beginning whereof I then happily enjoyed, whiles it pleased your good Father, my much Honour'd Friend, to commit you vnto my Charge and tuition; in which time, as my small Labours were abundantly rewarded by a full Hand, so were my true desires towards You further encouraged by many pregnant Testimonies of your good and louing disposition, which since that time, hath fully appeared in many reall expressions. Beside, others will confesse too that your deseruing goodnessse hath beeene further spread in a willing readinesse towards this your Colledge; Honouring most worthily the religious and flourishing estate thereof
(which

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(which stands yet (blessed be the Highest) unquestionable) and still thankfully acknowledging their loue towards you, whose care hath beene employed in the government of the same. So that most here haue some cause, but my selfe most of all, to honour (at the least in a true desire) the good Deserts of so worthy a friend. For this cause desiring to devote vnto you some part of my weake and slender labours in testimony of my thankfullnesse, I haue at the last aduentured on this small Parcell; the subject whereof will, I know content you well, as being that, which your selfe with your vertuous Lady in the goverment of your family, as good stewards, daily

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practise; only my vnworthy moulding of so good à Matter, might iustly expect to fall short of Acceptation, but that I am well assured of your Goodnesse therein too. If any shall, for your sake, be pleased to afford hereto à favourable Aspect, I shall thankefullly acknowledge them my Courteous Readers; and to him, that is not purposely Curious, some small re-quiting Benefit may happily accrue. Each man, if not wilfully blinde, may see how that All things by Gods disposing Providence become daily new to him, and that tis therefore necessary, he should in Heart and Soule bee Such to God. However, I am fully assured of Your Readinesse in embracing

DEDICATORY.

embracing a seasonable Memen-
to tending vnto this purpose; E-
specially seeing that as all men
haue some cause thankfully to con-
fesse the Renewing of all things
vnto them; so You much more:
Considering that, besides the abun-
dant sufficiency of worldly rich-
es by the Providence of your Hea-
venly directed Father still flow-
ing towards you, God bath so
quickly invested you with New
Dignities of Honour and Ser-
vice (Knighthood and Iustice-
ship) employing you farther in a
new charge, the Guidance of
a great Family, of which you are
made the Head; and (wh ch is
the Complement of your other feli-
cities) bath seasonably blest you
with

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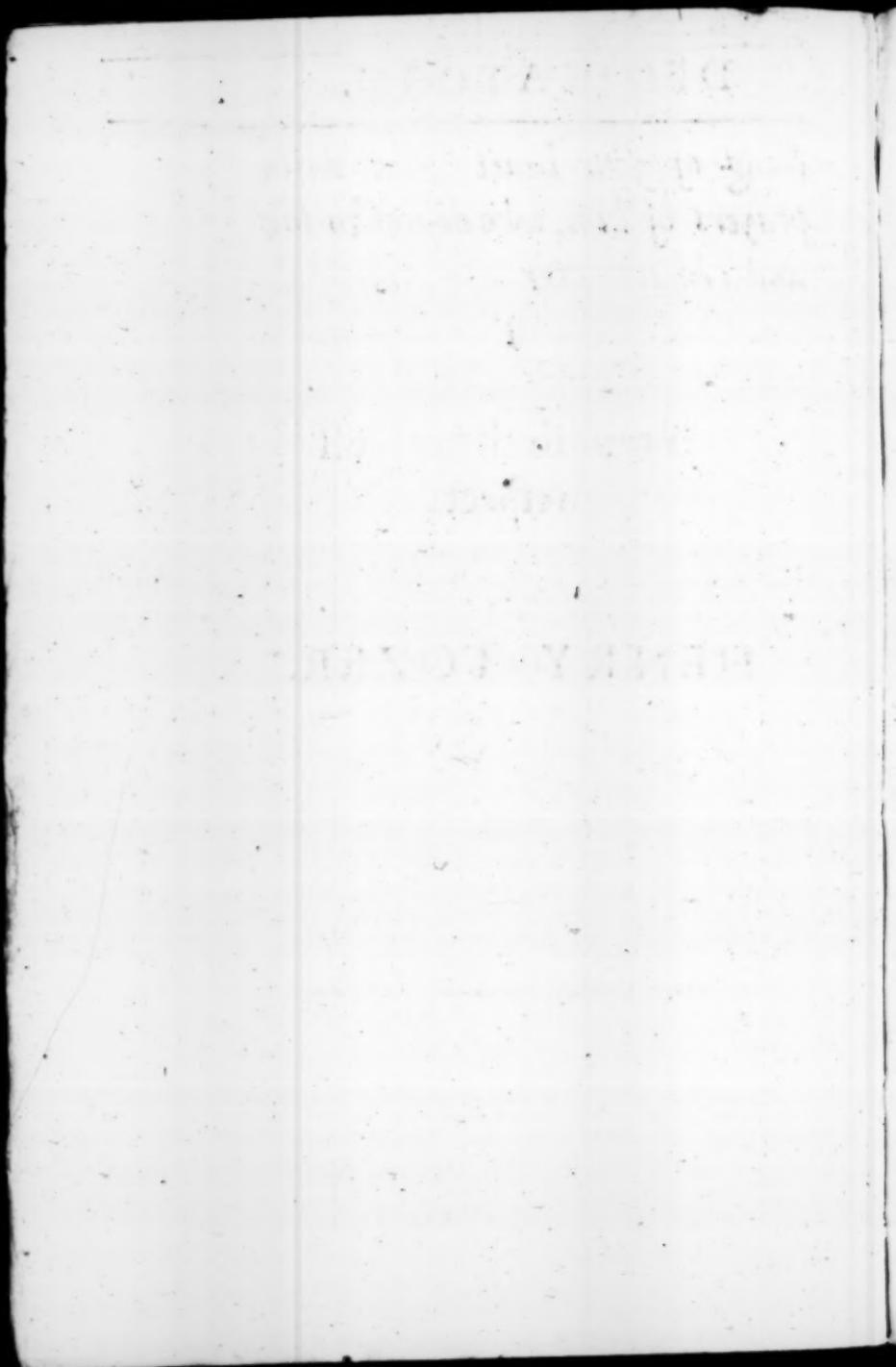
with an hopefull Sonne; a Sonne
borne to you by a sweetly dispo-
sed Lady, who is, both of your
Happinesse a ioyfull Partaker, &
also a true Consort in your loue
to Gods words. So that nothing
remaines now, but that you con-
tinuet^e endeavour (as you haue
begunne) the Renewing of your
Heart in Thankefulnesse vnto
that God, who hath so plentifully
crowned you with those New
blessings. And, that you may
thus labour continually to make a
sanctified vse thereof, for the en-
creasing of them vnto your selfe,
(which otherwise cannot be look'd
for) and also the setting forth of
Gods glory (who bestowed them
on you) you haue for Gods dire-
cting

DEDICATORY.

*Etting of your heart, the daily
prayers of him, who desires to bee
and remaine ever*

Yours in all faithfull
respects

HENRY TOZER.





A CHRISTIAN AMENDMENT.

*As it was deliuered in S^t Mar-
tines Church in Oxford.*

2. CORINTH. 5.17.

*Behold all things are be-
come new.*

THE Text is an argument perswa-
ding vnto New-
nes of life, which
S. Paul doth vrge here to con-
firme what hee had proposed
and

and prosecuted in the former parts of this Chapter; wherein hee declarereth his hope and confidence of that Glory, that was prepared for him, ver 1 and further sheweth what they ought to bee, who looke to bee partakers thereof; namely such, as labour to bee accepted of God, v 9 And that hee might himselfe thus appeare, hee endevours to approue himselfe faithfull in the dispensation of the Gospell committed to his trust; adding further what is required of him and others herevnto; and that is to bee such, who no longer knowe Christ according to the flesh,

ver.

ver. 16. but are rather become
in him New Creatures: which
we must be, if We will be ac-
cepted of Him; if partakers of
that Glory: for if we looke to
haue our habitation in those
buildings, which are eternall in the
Heavens, ver. 1. we must bee in
Christ; and they, which are in
Him, must be *New Creatures;*
for, *Old things are passed away;*
and, *Behold, all things are become*
New.

'Twere needlesse to en-
large an introductory Preface
with the different Expositio[n]is
of Interpreters on these words,
in shewing what is meant
here by *Renewing*; and what
by these *Allthings*, which are
said

said to *Become new*. for although some vnderstand hereby those *Types* and *Ceremonies* of old, which, say they, are now gone and past; and so we haue in stead of an *Old* a *New Testament*: yet if we rightly consider their severall interpretations, we shall find them all tending to perswade a *Renewed sanctity* in life and conversation: which indeed is that wherevnto our *Apostle* doth here direct *His* discourse, and which I shall accordingly prosequute in *Mine*.

In the words we haue¹ { 1. An *Invitation*; or a Stirring of vs vp to an attentiuē Observuation; in this

this word, *Behold.*

2. A *Proposition* to be
considered. *All*
things are become
new.

The first word, *Behold*, as it often presenteth it selfe vnto vs in the *Scripture*, so it commonly foresheweth something following, that is worth our notice; that commonly is, may be, or should be knowne of vs: such as indeed is the matter here proposed; namely this point of *Renewed sanctitie.*

If we looke into the seuerall portions of *Scripture*, which are prefac'd with this *Introduction*, this terme *Behold*, we shall finde the signifi-

B ficationes

fications of it to be diuerse.

Sometimes we meet with
an *Ecce Admirantis*, a Behold of
wonder; as Job: 11. 36. BE-
HOLD, how hee loued him.
Sometimes an *Ecce Admonen-*
tis, a Behold of Caution or Ad-
monition; as Job. 5. 14. BEHOLD
thou art made whole, sinne no more.
Sometimes an *Ecce Excitantis*;
a Behold to Rouze vp and
put in remembrance; as 2. Cor.
6. 2. BEHOLD, now is the
accepted time, the day of salvation.
And sometimes an *Ecce certum*
facientis; a Behold of Assurance:
as Genes. 1 29. BEHOLD, I
haue giuen you every herbe bea-
ring seed, &c. These and seue-
rall more be the Acceptions of
this

this word, BEHOLD, in
the Scripture; some whereof
are agreeable vnto it, as it is in
this Text; which notwithstanding
I shall not severally pro-
sequute by way of *Preface* vnto
the *Matter* following: one-
ly from the common vse of
the word wee may obserue,
that, whereas wee haue this
Note of *Invitation* proposed in
the first place, there is some
matter of consequence wor-
thy of our *Notice* following
after; and that is the *Propositi-*
on before mentioned; namely:
All things are become new.

wherein
are con-
siderable
as the *Parts*
thereof.

1. The *Subject*; in
this terme, *All*
things.
2. The *Predicate*,
or *Attribute*. Be-
come *New*.

I shall speake of these two
jointly; and therein shew how
some things *Doe*, & how other
things *Ought* to *Become New*.

This Terme { 1. The things
(*All things*) } that are besides
noteth to vs } Man.

2. Man himselfe

{ 1. *Times* and *Sea-
sons*. }

The things { 2. *Those things*,
besides which haue
Man are } *Times* and *Sea-
sons* agreeing to
them. Of

Of all which Wee may generally conclude in the Phrase of our *Apostle*, that in their Turnes they haue their *Renouation*, they *Become New*.

True it is, Which *Solomon speaketh, Eccles. 1. 9.* that there is no new thing vnder the Sunne: that is, there is nothing now which hath not beeene heretofore; for so it followes ver. 10. Is there any thing whereof it may be said, see, this is new? It hath beeene already of old time, which was before vs: so that in this respect there is nothing New: for that were indeede to make the *Creation, Gods owne proper worke, imperfect:* yet the things, which are, may bee

said to *Become new*, which is
the *Phrase* of our *Apostle* in this
place, noting vnto vs a *Renew-*
ing of the things, which are;
and not a *New producing* of the
things, that were not.

In this *Sense*; first *Tymes*
and *Seasons* become *New*. For
we know that the *Moone* is ap-
pointed for certaine *Seasons*, and
the *Sun* knoweth his going downe.
Psal.104.19 Whence it comes
to passe that wee haue *New*
houres, *new daies*, *new weekes*,
new months, *new yeares*: that is,
the *old renewed*. And, as *times &*
seasons are thus *renewed*, so are
likewise those things, which
haue *times and seasons* agreeing
to them.

And

And these
are 1 Actions and la-
bours.
2 The Fruits of
them.

Both *Renewed*: the first for the second; and the second in recompence of the first. Thus the labouring man, recalling his former travailles, reioyceth (with the sunne) to runne his course; and at the expected season reapeth the *New fruits* of his endeavours; the earth bringing forth *Anew* to him *Graffe*, and *Corne*, and *Hearbs*, with such other *Fruits* as God hath appointed for the Service and vse of *Man*. Thus all things besides *Man* become *New*: but doth *Man*, for whose

sake all these things renewed
are become New too? Hee ei-
ther doth or should so; for
these in respect of *Him* are but
as *shaddowes* and *resemblances*;
tis Hee, that is the *Substance*;
Hee, that must make vp the
Principall part of these simili-
tudes leading vs vnto *Newnes*
of life.

If we looke into *Rom. 8.22.*
wee shall finde that the whole
creation is said to grone: for in-
deede the *Bondage* of *corrupti-*
on, the *burden* of *sinne* is very
heavy and grievous: but, if
wee consider aright, wee shall
perceiue, that tis *Man*, which
hath drawne this burden vp-
on the Creature; tis *Man*, that
is

is out of order; *Man*, that is corrupted; *Man*, that is growne as old in sinne as the world in yeares: and therefore tis *Man*, that must be set right againe; tis *Hee*, that must bee cleansed; tis *Hee*, euен sinfull *Man*, that must become *New*. And indeede if *Hee* bee once right, then are all things well: if *Man* be once *Renewed*, there is nothing any longer *Old*: for *Hee* hath, as it were, all other things contained in *Him*; being (as he is called) that *Microcosme*, or *lesser world*, the *Epitome* of nature and of the workes thereof; so that if *Hee* bee *New*, then are all things so.

Now

Now *Man* is said to become *New*; first *Inwardly* in the *Roote*, by *Iustification*; and thus are *Infidels*, men not called before, said to become *New*, when by the power of Gods spirit they are converted to the faith of Christ.

Next, *Outwardly* in the *Fruite*, by sanctity and holiness in life; and thus are the *Regenerate*, the *Iustified* members of Christ, againe said to become *New*, when, leauing the deceitfulnesse and allurements of sinne, they devote themselues vnto God in a renewed conversation, by conforming their liues vnto His word as the rule thereof. This

Renova-

Renouation, this *becoming new*,
this *Amending* of our liues in
the *feare of God* is that, which
here I intend breifly to vrge;
and, for the more vſefull diſ-
patch thereof, shall endea-
vour plainly to ſhew.

- 1 The *Necessity*, why wee
must become New.
- 2 The *Manner* how, or the
Particulars, wherein this *Reno-*
vation ſhould conſift.
- 3 The *Meanes*, whereby the
ſame may be effected.
- 4 The *Fruits*, which will a-
rise therepon.

The *Necessity* of this duty
will appeare from the confide-
ration of the ſeverall vrging
reafons perfwading vs there-
unto

vnto. And these may bee drawne.

First, from those *examples*, that are afforded to vs in Nature it selfe. The *Sunne*, without failing, measureth out vnto vs *New daies & New yeares*; the *Moone* *New months*: and the *Earth*, for our Instruction as Well as profit, is in the apointed season adorned with *New fruits*: which indeede are but as so many resemblances, to shew vnto vs, what *Man* should be; *A new creature*. It is a rule of the Philosopher, that *In natura nihil est superfluum*, there is nothing in nature superfluous: which rule is here made ynquestionably true; for

for in nature there is nothing,
but some good vse may bee
made thereof; wee hauing
therein so many Arguments
pressing vs to the *Renewing* of
our Conversations. For if God
for *Mans* vse and profit cause
all these things in their ap-
pointed seasons to be *Renewed*,
shall *Man*, for whose benefit
all these things *Renewed* are,
remaine *Old* still, and haue
nothing in him *New*, except it
be some *new sinnes*; *new Idol-*
atries, *new prophanations*, *new mur-*
thers, *new blasphemies*; or the
old renewed, to provoke God a-
fresh? Nature it selfe will teach
you, saith S. Paul, that if a man
weare long haire it is a shame un-

tobim. 1 Cor. 11.14 Wee may
use the like argument and say,
that, if any man grow *Old* in
Sinne, as he must in *yeares*, Na-
ture will accuse him of a
shamefull neglect, in not hau-
ing better learned *God*, and
the necessity of a *renewed* con-
versation before *Him*, even
from his *Workes* of *Nature*,
which are made therefore
manifest to him to guide and
instruct him; for Nature doth
freely offer it selfe, as a guide
vnto vs, and blind are they,
who see not how to follow it.
It is, we know, a common ob-
servation, that *God* hath two
bookes to instruct vs. The
one is his booke of *Scripture*,
Wherin

Wherein we may (and happy
are they, which therein daily
doe) reade and consider the
summe of their Duty and the
mystery of their redemption.
The second is his booke of
Nature, written with his
owne hand in the sixe daies
of the *Creation*: a volume as
large as the world it selfe; but
every *Page* therein plainly
teaching *man* the knowledge
of God, and the necessity of
his owne becomming *new* in
his sight. And S. Chrysostome
seemes to make *this* the very
drift of our Apostle in this
text; S. Paul (saith he) draw-
eth a new argument from na-
ture it selfe, to lift vp the
mindes

mindes of these *Corinthians* from the things here below to God aboue , the maker of them, to teach them from these what they should be towards *Him*, namely, in Christ *new creatures*. The necessity of which *Renovation* will farther appeare by a second reason, drawne from the *Expectation* of God requiring it of vs. *God expecteth*, and therefore tis necessary that wee should become *new creatures*.

Now that God expecteth from vs a renewing of our conversations, a reforming of our liues, wee may plainly reade in his other *Booke*, before mentioned, namely his
booke

booke of *Scripture*; wherein we shall meeke with *Precepts*, and *Threatnings* and *Judgements*, and *promises*, and the *Mercies* of God: all which are but as so many *call*: and *warnings*, & gratiouse *invitations* to an Amendment of life.

First, a *precept* or *Commande* we haue, recorded by S. *Paul* Ephes. 4. 24. where the Apostle telleth vs, that wee are taught in Christ to put on the new man, which after God is created in Righteousnesse & true holinesse; wherefore (saith he) putting away lying speake every man truth; be angry and sinne not; giue not place vnto the Devil, &c. in all which we are by the H.

Ghost plainly commanded to renew our conversation in true Holinesse and righteousness before God. And the same Apostle will farther tell vs 1. Tim. 1.5. that the end of the commandement is Charity out of a pure Heart, and a good Conscience, and faith vnfained. So that where a Precept or Commande is, there must bee Obedience; especially when the commande proceedeth from God himselfe, whom we cannot disobey, but with the losse of our first loue, and the hazard of our owne safety : when God therefore requireth vs to become new men, as here and elsewhere he often doth, wee carefully

carefully should endeavour to be such: for *precipientium Authoritas & preceptorum qualitas attendenda est*, saith Bernard: the Authority of the commander, and the condition of the commande it selfe are diligently to be regarded. Now God, who requireth this duty at our hands, is that *Greatneſſe*, which knoweth no deniall; and his commande is of that condition, that as it tendeth to his owne glory, so is it likewise for our good and salvation: wherefore, as God expecteth, so it is necessary in regard of the Precept that wee should become new.

Secondly, that God expecteth

C 2 etch

eteth and requireth this of vs
will farther appeare by his
Treatnings against sinners, &
his *Judgements* vpon man for
sinne. *Woe*, saith the Lord. *Isai. 5.*

18. there is his threatning.
A *woe* thereis for *corazin* and
Bethsaida; for *Edom*, *Moab* &
Nebo: A *woe* for the *Idole sheap-*
hards and blinde *Guides*; for
the *Deceitfull Lawyer* and hy-
pocriticall *Pharisee*; and gene-
rally a *woe* for all, tht sinne
with greedynesse, and still
draw iniquity with coards of
vanity. Neither is there a bare
pronouncing of *woe*, but a mi-
lery inflicted too; *Judgement* as
well as *threatnings*: *Sodome* and
Gomorrah, with the citties a-
bout

bout them, set forth for an example, suffering the vengeance of eternall fire Iude 7. all which woes and Judgements , with many more , are written for our Admonition , that wee should not lust as they lusted, nor be Idolaters, nor commit fornication , nor tempt Christ, nor murmure. I Cor. 10.6. So that the threatnings and Judge- ments of God vpon sinners, re- corded in the Scripture , were not only for the Punishment and Destruction of those , on whom they fell, but also for warnings vnto vs, to driue vs, with Lot , out of wicked So- dome , to terrifie vs from de- lighting in sinne, and to shew

what we must be, if wee will be accepted of Him; *New creatures.* Wherefore, as God requireth, so tis necessary, in respect of his *Threatnings* and *Judgements*, that wee should become *New*.

Thirdly, As in the two former, so doth he likewise manifest his expectation in his *Promises* and *Mercies*, which are as so many gratious *Invitations* to become *New creatures*. To reckon vp all the *promises* of God were farre to exceede. Saint *Paul* hath recorded one, which may serue for all the rest. *Come out, & bee yee separate, and touch not the vncleane thing,* saith the Lord; *and I will receive*

ceiue you, and will be your father,
and yee shall be my Sonnes and
Daughters, saith the Lord Al-
mighty. 2. Cor:6. 18. If God
be once pleased to be our Fa-
ther, wee can then pray for
no more, then to become o-
bedient children and to bee
thankefull: this hee hath pro-
mised to bee, if wee become
New creatures before him; and
his promises faile not; for his
Mercy will make them good,
and that lasteth to a thousand
generations of them that loue
and feare him Exod: 20. 6.
Hence Eternall life is said to
be the end of the Comman-
dements. Our obedience in-
deede is the first end thereof,

as I noted before: but that is directed to a second, namely our salvation; and both vnto a third, as the chiefe and principall, which is Gods Glory. In respect of our selues then the end of the commandement is salvation, which God is pleased, not only to *Promise*, but also in *mercy* to make good vnto vs vpon our *Newnes* in conversation: yea therefore are his *promises* and *mercies* made knowne to vs, that so with a chearfull readinesse wee might become *new creatures* before Him: for that is the vse which S. Paul makes of them, as wee may reade 2. Cor. 7. 1. Hauing therefore these

these *Promises*, saith he, (namely, that *God will bee our Father, &c.*) as it is in the end of the precedent chapter, what must wee therevpon doe? *Let vs cleanse our selues from all filthiness, perfecting holinesse in the feare of God.* It is doubtlesse (if wee know it) our great happiness that wee haue so many *Promises and Mercies* proposed to vs: and wee must farther know, that tis but our boun- den duty to embrace them, and to make a sanctified vse thereof. Having therefore such gratious Invitations to become *new creatures* in the sight of God, let vs not cast off his free promises and mercies by

by growing *Old* in our sinnes; but let vs rather turne to Him, who so *lovingly* inviteth vs, & who therein plainly shewes, that he desireth not our destruction, but that we should *Returne and Live*: this desire of His includeth his *expectation* of our obedience. Wherefore, as God *expecteth*, so tis necessary in regard of his *promises* and *mercies*, that wee should become *New*. Thus haue I laid open my second *Reason*, taken from the expectation of God himselfe; which is clearely manifest (as it hath beene shewed) in His *precepts*, *threatnings*, *judgements*, *promises*, and *mercies*; by all which

which wee may see that God requires, and that tis therefore vndoubtedly necessary that wee become *new creatures*.

Thirdly this necessity will yet farther appeare by a 3^d reason drawne from our *vocation* to the faith of Christ, and our *Justification* by his merits; the very end whereof (next vnto Gods glory and the salvation of our soules) is the *Amendment* of our liues.

What is our happinesse, in that wee are called to bee the members of Christ, we shall never fully understand till we come at the last to receiue the Crowne thereof, when wee shall see God face to face, and knowe

knowe him as we are knowne: yet
may wee in some measure bee
sensible of it; for wee know
that we are *Thereby* freed from
that Egyptian bondage and
Thraldome of sinne, as S. Luke
for our comfort, hath record
ed in the words of our Savi
our. *Luke 4.18,19.* This day,
saith Christ, is *This Scripture
fulfilled in your eares:* but what
Scripture? That, which the
Prophet *Iaiah* had foretold
of him; namely, that *Hee was
sent to heale the broken hearted,
to preach deliverance vnto the
captiues, and recovering of sight
to the blinde, and to set at liberty
those which are bruised:* all which
benefits accrue to those that
are

are called and made the Iustified members of Christ. Wee then haue receiued liberty, being made Heires of the covenant of Grace: but to what end? that wee may doe what we list, and walke as we please? Shall wee freely sinne, because wee are vnder grace? *S. Paul* will take that off with a *God forbid.* *Rom 6.15.* for that were to turne the grace of God into wantonnesse, and to *vse* our liberty, wherewnto we are called, or rather to *Abuse* it for an occasion to the flesh *Gal. 5.13.* We rather shoulde walke as *S. Paul* exhorteth his Ephesians, *cap. 4. v. 1.* *worthy of the vocation wherewith wee are called:*

we

wce are made the members of Christ, the adopted sonnes of God , therefore (to make good our calling) ought wee to liue as His children , His servants ; not seruинг our selues in the *flesh*, but him in the *spirit* : for the immediate end of our *conversion* is and ought to be a regularity and reforming of our *Conversation*; and therefore in this respect tis likewise necessary that wee should become *new*.

Fourthly, A fourth reason (and that vrgent enough) to proue and perswade the same, may be taken from the consideration of our owne Condition: for, if wee looke well at home

home, wee shall every one of vs finde within himselfe à Soule that needs Repentance; & which may therefore iustly call vpon vs for this Renovation. That wee daily sinne, I suppose no man so much as doubteth, especially if he consider, what it is to be the sonne of a transgressing Adam: for, although a man may bee *fine querelâ*, yet he cannot bee *fine peccato*; as S. *Austine* speaketh: so liue hee may, as that the world shall haue but little to say vnto him; hee may carry himselfe without offending any, and so be accounted, with *Zacharias, blamelesse.* Luke 1.16. Thus he may bee *fine querelâ*,
not

not deserving any complaint
of man against him; yet can-
not he be *sine peccato*, without
offence against God: for *Hee*
will stil behold iniquity, and
that manifold, even in his best
Actions; which indeede,
without the Advantage of a
gratiouse acceptance, could be
in themselues nothing but
Sinne. Now those sinnes,
whereof wee stand guilty and
which wee daily commit
(though sometimes we know
it not) What are they but as so
many partition-walls betwene
God and vs, as *S. Bernard* calls
them; which hinder vs from
sending vp acceptable prayers
vnto Him, and stop likewise
the

the beames of his gratiouse fa-
vour from descending downe
vpon vs. Christ indeede hath
taken away that great wall of
separation, that our sinnes had
made, but, if wee rightly con-
sider, wee shalfeeth by our
daily transgressions Wce doe
but seeke, as farre as in vs ly-
eth, to build it vp againe: and,
while wee thereby keepe off
the mercies of God from vs,
wee kindle in our hearts no.
thing but sinfull Lusts & De-
sires, which are a fire, saith
Chrysostome, *Lachrimis extin-*
guendus, that is to bee quen-
ched by the teares of repentance:
And, because we daily sinne,
therefore, saith one, our

D whole

whole life should bee accounted but as one day of *Repentance*, and this *Repentance* the worke of that whole day. And surely while wee neglect this, wee either doe or would forget our owne customes; which might, if well considered, bee very vsefull to put vs vpon this course of *Renovation*: for because our Hands daily contract soyle; and our houses dust, and sometimes decay too: doe wee not therefore daily sweep the one & *Cleanse* the other, and *Repaire* and *Build*, as need requires? hence then let vs admonish & teach our selues: we sweep, and wash, and repaire, and all because there

there is neede: Looke now in-
to thine owne Soule, search the
corners of thy heart, and (if
thou haue a Christian eye) see
What *contractions* are there,
what multiplied *Heapes* of Ini-
quities, what *Ruines*, and *De-*
cayes: *Darkenesse* in the vnder-
standing, *Perversenesse* in the
will, and affections, good de-
sires well nigh lost: and then
tell mee (if thou haue a christi-
an feeling too) whether now
thou haſt not cause enough
to *sweepe*, and *cleanſe*, and *re-*
paire thy heart by a daily *Reno-*
vation. The world perhaps
may tell thee that all is well;
yet deceiue not thy soule; for
therē is a *Conſcience* within,

D 2 which

which cannot be bribed, that will tell thee tis otherwise: and, *si conscientia criminis mordet laus mundi parum prodest*: to be soothed vp by sinfull men, like vnto thy selfe, will but little availe thee, when thine owne conscience shall accuse thee of transgression, & plainly shew that there is need of Amendment. Wherefore, in regard of our owne soules, and the *sinfulnesse* thereof, it is necessary that wee should become New.

Fiftly, a fifth reason to proue this necessity may be taken from our vtter *Indisposition* to receiue any future good vntill such time, as wee bee thus

thus Renewed. It is a rule in Philosophy, that *Intus apparetus prohibet alienum*: That, which is first in, doth commonly keepe out the rest. If the Devil can but get and retaine his hold in our heart, he Will then suffer none to come there but such as are like himselfe. First therefore wee must *out* with Him, & then shall good Instructions take place the better, and become the more profitable vnto vs. So much our Saviour Christ hath noted, *Matt:9.16*. No man, saith Hee, putteth new cloath vnto an old garment, for then is the rent made worse; neither doe wee put New wine into old bottles,

for then shall they breake, and both perish ; but *New wine must be put into new bottles*, and both are preserved. Christ and Belial, sanctity and sinne, the Divill and Goodnesse can never dwell together ; but there must, there will be a Rent, a Division betweene them : Out therefore with those Old sins, which haue dwelt so long in thy heart, that so thou maist the better receiue and make vse of those good Motions and Instructions, which tend to the Perfecting of Holinesse ; and which otherwise will be vnto Thee but as so many Pearles cast before swine : and therefore in this respect it is like-
wise

Wise necessary that we should become New.

Sixtly, A sixt (and the last) Reason to vrge the same may be taken from the common Practise of our Adversary the Divill. *Hee* is that *envious* man, which soweth in the field of our hearts the Tares of corruption whiles wee sleepe securely in our sinnes; His *Deuises* to withdraw vs from the performance of this Duty, are as many, as wee can meeete with Helpes to further vs in it; and, He being (as he ever hath beeene) a professed enemy vnto all goodness, wee may even *Thence* learne and know, that tis most necessary wee

should endeavour to become
New creatures.

So that now if any shall
aske, why hee must amend his
conversation? I will answere
Him, that, which way soever
hee lookest; hee shall meete
with some Argument to vrge
the Necessity. If above him-
selfe; There is a God who calls
for it by his Precepts, who
Warneth & Driueth vs to it by
his Threatnings and Judgements;
and who Allureth vnto the
same by his Promises and mer-
cies. If within himselfe, there is
a Soule, that needes it, and a
Conscience that will tell him so.
If below himselfe, yea if round
about him, there stand the
workeſ

workes of Nature to leade him to it; and there is likewise a Devil, that still Opposeth & seekes to divert him from it. So that in regard of God requiring it, and our owne Soules wanting it, and the Devils destructiue policies against vs to prevent and withstand it, tis vn-doubtedly necessary that wee should by all good meanes la-bour to become New creatures. Thus haue wee seene, by way of Perswation, the necessity of becoming new. In the next place wee are to consider, by way of Direction, the Manner how, and the Meanes whereby the same may be effected.

For the first, to become
new

new in this place(as before hath
beene shewed) is to *Amend* our
liues, to *Reforme* whatsoeuer
hath bin amisse in our conver-
sation: which indeede is the
same with that Duty of *Repent-
tance*, that is so much preached
and spoken of, and so little
practised. To a right perfor-
mance whereof 3 things(saith
Piscator) are required.

- 1 *Displicentia vitaæ anteactæ*; A disliking of our former life.
- 2 *Studium Gratiae*; A desire of Gods mercy and grace for the disposing of our hearts to a Better conversation.
- 3 *Propositum sancte progredien-
di*; A firme resolution,not on-
ly to Beginne, but also to Con-
tinue

tinue in a better course. So that, if wee as wee ought, will become *New* indeede, we must haue respect vnto the Time *past, present and to come*. In regard of the *Time past*, there must be an *hearty sorrow*, vpon due examination, for whatsover hath beeene done Amisse before: in respect of the *present*, a diligent endeavour to bee better settled, &c, for that, which is *to come*, a *Resolute purpose* to continue so vnto the end. For to be *Renewed presupposeth* a *Remouall* of what is *Old*; therefore must wee cast away our *Old sinnes*: it consisteth in a better *composing* and *setting in order*; Therefore must wee labour to bee

bee furnished with *Goodnesse* instead of them: And it requireth a *continuall care* that wee grow not *Old* in our *sinnes* againe; and Therefore likewise must wee resolute to remaine such in the *future*, as we desire to become in the *Present*.

The two former (namely, the *Renouncing of sinne*, and the *entertaining of sanctity* in the roomethereof) must be done not in one *Part* alone but in the *whole*: there must be a generall *renewing* of the *whole man*; of the *Heart*, and whatsoever proceedeth from it.

The *Renewing or Reforming* of the *Heart* is tearmed by
Saint

Saint Paul the circumcision of it: which is that circumcision alone, that God doth now require at our hands; for true Circumcision now is not in the Flesh, but that in the spirit. Rom.2.29. And indeede if wee will make right vse of our Saviours circumcision (which wee *this day* celebrate) wee must learne and labour to bee Circumcised in our Hearts, & so to become *New creatures In and To him.*

Now the *Heart* (according to the Scripturall acceptiou of the word) includeth the *will* and all the *Affectiones* of man: so that, if wee desire to become fully *New*, we must
in

in the first place haue *New thoughts, new Meditations, new desires;* and then like *Fruits proceeding from them; name-ly, new words, and new actions:* for, as wee daily sinne both in our *Thoughts, and words, and Deedes,* so must there be a *Renewing, a Reforming of them all,* if wee will become perfectly *New.*

To endeavour the *renewing of our words and deedes,* without a former *Refining of our Thoughts,* were but to *Pretend, not seriously to Purpose a Renovation:* for *Cogitatio orationis fons est;* our *Thoughts are the Fountaine,* from which our *words & actions flow:* wherefore

fore, if They bee still troubled with the *Corruption* of sinne; These cannot runne so cleare as to haue no *Tincture* of impurity. Or (if you will) good *Thoughts* are vnto *Like words and actions*, even as the Coale vnto the Flame; if the *one* bee extinguished, the *other* appeares not. Wherefore, that wee may become *new* as wee ought, wee must in the first place reforme our *thoughts & desires*: and therin we shall finde matter enough to worke on.

When I was a *Child*, saith S. Paul i Cor. 13.11. I thought as a *Child*, yea and did so too. The case is ours, but in a farre greater measure of infirmity:

firmity: for, when he became a *Man*, he put away *Childish* things, as *Himselfe* there testifies: But wee, that after a long *Institution*(in a glorious sunne-shine of the Gospell) should now bee *compleate men*, fall backe againe to bee *Babes in Christ*, and to *Thinke* as *Children*; to imploy our *Thoughts* on *Vanities* and *Folly*; to *thinke* with thofe Psal. 49. 11. that our houses shall continue for ever; and, with *Haman*, Esther 6.6 to set on worke our *Meditations* about expected *Honours* and *Preferments*; who *Thought* in his *Heart* (saith the Text) to whome would the King delight to doe Honour more then

to

to my selfe. Neither doe we only thinke as Children in Christ (that is not the worst) but sometimes too as men, that haue no reference to him; as *Atheists*, as men *without God*; when *God is not in all our thoughts*: as the Prophet David speaketh Psal.10.4. Such are our *thoughts of malice and murder*; when, with *Cain*, we thinke to cut off righteous *Abell*; and with *Jshhibenob*, to slay *David*, 2 Sam.21.16. Such are our thoughts of *Rebellion*, when wee curse the Lords *Annoyned* in our Thoughts. Eccles.10.20. Such are our *Thoughts of Adultery and Vncleanesse*; when wee thinke on a wan-

ton Harlot to Lust after her.
Matt. 5. vers. 28. Such are our thoughts of deceite and falsehood, when we imagine in our hearts mischievous plots and devices to circumvent our neighbours. Such be our vnjust Thoughts of covetousnesse and Discontent; when with wicked Ahab, wee are troubled on our beds how to get Naboths vineyard. 1 King: 2 1. 4. and Such are our Prophane thoughts against God himselfe, when we Thinke Him (though in vaine) to be such a one, as our selues, that can bee deceipted: Psal: 50. 21. And these Thoughts of ours althoughe the Divell directly see not, (for that belongs to God alone

alone) yet our owne woefull
experience can sufficiently tell
vs, that hee often fitteth vs
with occasions answerable
therewnto; and we may thence
imagine, that (by obseruing
our temper and complexion)
Hee comes very neere vnto
them. Matter enough then we
haue to be reformed in our
thoughts, and the *necessity* is no
lesse vrgent. But happily a *car-*
nall worldly minded man will
say, I may securely *thus Thinke*
and *Meditate*, because the
World perceiuesth it not: be it
so; yet *God doth*, which is
more: but however; Darest
thou to boast hereof, and to
say vnto the World, that *such*

as these, are thy *Thoughts* and *Desires*? If not, then let the *Fathers Rule bee thy Remembrancer, Quicquid pudet dicere, pudeat & cogitare:* If thou blush (as doubtlesse thou wilt) to make it openly knowne, that thy *Drifts* and *Intentions* are either *Bloody*, or *vnchaft*, or *Rebellious*, or *Deceitfull*, or *Coveting*, or *Prophane*, then forbeare and tremble to *Thinke* of these things in thy *Heart*. But *How* (saith the well disposed Christian) shall I *Rectify* and *Renew* my *Thoughts* being thus *perverted*? *Pliny* will give thee a good rule for that: *Homines aut Mortalitatem, aut Immortalitatem cogitare debent*, saith hee; men

men should ever be *Thinking* either of their *Mortality*, or of their *Immortality*. If of the first; then *Bethinke thy selfe* (as S. *Bernard directeth thee*) 1. *Vnde venis*, whence thou art derived; namely, from *sinfull Adam*, & erubesc, and blush at thy fall.

2. *Vbi sis*, where thou art, namely, in a *vale of iniquity*; & *ingenmisse*, and so bewaile thine owne *miserie* 3. *Quo vadis*, whether thou must, namely, vnto the *Graue*; & *Contremisce*, and then *Tremble* at thy Danger. And thus shall thy *Thoughts* make thee truly *Humble* in the sight of God. But, if, on the other side, thou *Thinke* and *Meditate* of thy

*Immortality, of thy Soule, which
must remaine somewhere for
ever; then lift vp thy heart in
pious Thoughts and Meditati-
ons to Him, that hath redeemed
it; to Him, that Sanctifies; to
God, that must receiue it: Think
then seriously of thy waies, &
turne speedily vnto His Testi-
monies; as David hath dire-
cted thee by his owne exam-
ple, Psal. 1: 9. 59. For There
shalt thou learne to Think no
more of malice, or lust, or deceit,
or coveting, or Prophanation;
but rather to settle thy Medi-
tations on Sobriety towards
thy selfe; on Loue and Mercy, &
Justice towards thy Neigh-
bours; and on Piety and devoti-*

on

on towards God. *Thus we must Think and Meditate, if we will haue right, if New thoughts: for Turpes Cogitationes vitare non potest, qui Honestas non habet:* if wee Think not of Good things, wee shall of Bad; if God be not in the Heart, the Divell will be there: Wherefore, if thou wilt be happy in the *One*, cast out the *other*. Think no more, as thou hast done, to thriue by Deceiuing; Think no longer to make thy selfe secure by intrapping, ensnaring, and circumventing others; *Imagine not to main-taine thine owne credit by flandring thy Brother:* In a word, Think not in thy

heart to be *Accounted Good*, much lesse to Bee so, by doing Evill. But make way for *New desires*, new *Affectiones*, and then *New fruits* will quickly follow: if once thou kindle this *Coale of New Loue* within, there will come forth a *Flame*; if *New Thoughts*, there will soone follow *New words*, and *Actions*: And twill be therefore the lesse needfull to adde much concerning *These*, and the *Renewing* of them; for, if the *Thoughts* of the Heart be once set right, our *Words & Actions* are seldome out of order.

Yet wee know, that sometimes a *coale* (though quicke in it selfe) is vnhappily smoothered

thered before there breaketh forth a flame; a Fountaine now and then blocked vp, and so the current is lost; good desires many times corrupted; before they can proceede so farre as to appeare in our Speeches and Practises: for tis the preventing Policy of the Divill, if he can but once guesse at an intended Reformation in our *Thoughts*, to vs all his mischievous devices, that so hee may stop it from going farther, and then tis lost there too. It will not therefore bee amisse to shew farther in a word, that for the perfecting of this Renovation we must labour to reforme and renew our words and actions, as well

well as our *Thoughts* and *Desires.*

Saint *Ausline* (to manifest vnto vs the Abuses, that are vnuall in our *Speech*) distingheth of a fiew fold *Tongue*. There is, saith he, *Lingua impudica, vaniloqua, dolosa, maledica, & dissoluta*: An *Immodest* or *Vnchast Tongue*; A *vaine* or *foolish Tongue*: A *treacherous* or *deceitfull Tongue*: A *flaundring* or *iniurious Tongue*: and, A *dissolute* or *Prophane Tongue*.

The Immodest or vnchast may be called a *Fiery Tongue*. *Jam 3.6.* for tis set on fire by the sinfull *Lusts* and *concupiscence*, that is within: or else it may be termed an *infectious*,

a *poysoning Tongue*, because it oft times stirreth vp *vnchaste desires* in those, which heare it. The *vaine or foolish* is a *Perverse Tongue Prov: 17. 20.* which will vtter all its folly, notwithstanding any *preiudice Whatsoever*. The *crafty or deceitfull* is a *Lying Tongue, Prov 6. 17.* a *flattering Tongue, Psal. 5. 9.* a *Double Tongue, 1 Tim. 3. 8.* the *flaundring or injurious* is a *Scourging tongue: Job: 5. 21.* a *Sharpe tongue Psal. 140. 3.* a *tongue whetted like a sword: Psal: 64. 3.* And the *Dif-
solute or Prophane* is an *vn-
bridled, a Raging tongue Hos 7. 16.* a *tongue that will needs
prevale against God Himself;*
Psal.

Psal. 12. 4. And all These Tongues too often sounde loud amongst vs. In our Speeches then we haue a Large subject for a Reformation.

Passe wee from These vnto our Actions, & wee shall finde them as differently evill, as are our thoughts and words: for, as there is a lustfull thought, and an Immodeſt tongue, so is there an vnchaste practise too: if the Heart conceiue, and the tongue utter vanity, falsehood, wrong, or whatsoever of that ſort; there will not be wanting a Diligeſt Hand, and a ſwift foote to put the ſame in Execution.

Now, to Reforme all this, & ſo to become New; not only in

in our *thoughts* and *desires*, but also in the *Expressions* of them, which are our *words* & *deeds*: Saint Pauls rule (before mentioned, *Ephes. 4*) may serue as a full *Direction*. *Putting away* lying, saith he, *speake every man* truth vnto his neighbour: bee no more angry beyond measure: *steale no more*: Let no more corrupt communications proceede from you, &c. But, laying aside whatsoever is hurtfull, take in steede thereof that golden chaine which the same Apostle hath made, *Gal. 5. 22*. Consisting of the fruits of the spirit; as *love, meekenesse, & the rest there mentioned*, and as the wise man exhorteth his sonne

sonne, Prov. 6.21.) binde it vp-
on thy Heart, tie it about thy necke;
for, when thou goest, it shall
leade thee, when thou sleepest,
it shall keepe thee; when thou
awakest, it shall talke With
thee, and make thee accepta-
ble in the sight of God. Then
shalt thou be renewed whol-
ly, and then maiest thou with
comfort say vnto thy soule,
that *All things are become new,*
when thou thy selfe art become
New in All.

And being once thus ReEli-
fied, knowe that in the last
place there must bee studium
sanc&tè progrediendi; and there-
fore resolute (as God shall ena-
ble thee) ever to continue so:
for

for as wee must be *cleansed*, & become *Holy*; so must wee likewise labour to *perfect* holiness, as Saint *Paul* speaketh.

2 Cor 7.1: Now *finis coronat opus*; tis the *end*, that brings *perfection*; and tis *continuance*, a well guided *perseverance* that must reach vnto the *end*: wherefore, be *New to Day*, but remaine so to *morrow* too: become *New this yeare*, but let the next yeare finde thee *such*; and then maist thou truly say that thou art become in *All things*, and *Always*, and therefore *perfectly new*. The *meanes*, whereby the same may be effected, are in the next place to be considered.

These

These *meanes* are diverse; but there are two rules in the Scripture, which will direct vs vnto the principall thercof. The first is recorded by Solomon, *Prov. 19.15.* *An idle soule,* saith hee, *shall suffer hunger:* the second is mentioned by Saint James c. 1. v. 17. *Every good and perfect gift is from aboue.* The first rule holdeth true, as in matters *Temporall*, so likewise *Spirituall*: in Both, if a soule be idle, it shall suffer hunger, it shall alwaies bee in want: It may seemingly desire, Hunger, and thirst after goodnesse; but, if it Labour not to obtaine the same, it shall still be without it. Our first *meane* then is
our

our owne Endeavour: we must Labour and bee diligent in frequenting conſcionably the Houſe of God; in making right vſe of his Word, and in Communicating conſtantly at his table for These meanes will both direct vs vnto, and confirme and ſtay vs in our Newnesse of life. But withall wee must remember, that every good and perfect gift is from Aboue, wherefore in the next place wee must betake our ſelues by earnest prayer vnto God; Which is the ſecond meane; and neceſſarily required to make the former effectuall: for tis not ſaid here, that *wee doe make* all things New; but that they are Become or

made new for vs. The word in
the originall (*γένεσις*, are become)
noteth (as most obserue) an
act of *Creation*; a *Creation*, (saith
Aquinas on this Chapter) not
of *Nature* but of *Grace*; and
that, not the first grace of *Justifi-
cation* in our *conversion*, for that
is presupposed to be done be-
fore: but a second of *Sanctification*
in our *Conversation*, which is
here meant. Both belong vn-
to God alone; for *Hee* only
can *Renew* the *Heart* of man
both by *conversion* and *sanctifi-
cation*, who did first *Create* &
make it. Hence the Prayer of
David was; that God would
Create in him a *New* heart to
search him: and wee must also
pray

Pray, and that *Earnestly* (if we will become New men to God) that God will be pleased to make his *Word* and *Sacraments* powerfull & effectual in vs, and perfect our Endeavours to the sanctifying & Renewing of the soule.

Hervnto we might adde a 3^d meanes; and that is in the course of our liues the *choyce* of Such company, as will desire & seeke to become New with vs; which indeede is both profitable and necessary: for Hee, that still associateth himselfe with *Blasphemers*, with men of a *Dissolute*, *Slaunding*, or *foolish Tongue*, must not thinke to cast off & leaue at pleasure

his custome of *swearing*, of *backebiting*, of *Immodest* or *Idle* talking : in vaine doe men hope to bee *Sober* amongst *Drunkards*; and tis little availeable to pretend *Honesty*, as long as we cast in our *Lot*, and haue *one purse* with those, that are *Deceitfull*. *Evill communications*, saith Saint *Paul*, corrupt good manners; and the *infection* of *Dissolute Companions* perverteth *Honest Desires*: if wee therefore will become *New* our selues, wee must not walke in the way with Those, who still desire to remaine in their old sinnes.

Thus haue wee for Direction, seene both the *Manner*, &
also

also the *Meanes* of this *Renova-*
tion: we are now in the fourth
and last place to consider the
fruits, thence arising, by way
of *Encouragement* to the more
speedy and *chearefull* per-
formance thereof.

When *Laban* would allure
Jacob vnto his Service, his *Ar-*
gument, to encourage him, was
that hee should not serue him
for nothing, and therefore de-
manded of him what (ac-
cording to his owne desire)
his wages should bee. *Gen. 29.*

15. If the World were as rea-
dy to perswade true seruice, or
to recompence the same where
they finde it, they which la-
bour, would happily find lesse

cause to obiect the withholding
of their *Hire*, then sometimes
they doe. But let *Mortality*
faile (as it ever hath and will
doe) tis notwithstanding of
all most certaine, that *God* is
Bountifull and *changeth* not:
yet the *Divel* himselfe (who
seldome speaketh true, never
for the loue of Truth) even he
will let vs know that *Job* did
not serue *God* for nothing. *Job.*

1.9. Never yet was any man
the *Worse* (what ever in our
slotfull security and *carnall de-*
licatenesse we may & doe mis-
conceiue) I say never any man
the *worse*, but many Degrees
bettered by the Service of *God*
duly performed. To runne o-

ver

ver punctually the *Fruits* thereof, were to enlarge this discourse into a second Sermon. One may serue for all the rest (being indeede as much as all) namely, that, if we become *New* and *Amende* our liues as we ought, our God is thereby *Glorified*: for so speaketh our Sauiour, Mat:5.

16. *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in Heaven:* Our good workes, our *Newnesse* in Conversation is that which tendeth vnto the *Honour* and *Glory* of God; which (if rightly considered) cannot but be, to

a truly *Christian*, to a *Religious* and *Filiall Heart*, the *Summe* of all *Fruits*, the *utmost*, the *Only end of all Endeavours*. And surely (considering how *Vnworthy* of our selues wee are, and how *little* acceptance our best *righteousnesse*, for its owne deserts, might looke to finde at the handes of God, it being (as the Prophet *Jsaiah* speaketh) but as *so many filthy ragges, & so no way profitable, no way acceptable*) I say, considering this, tis encouragement enough (if any will suffice) for vs, sinfull Mortalls, to become *New creatures*, namely, that God will be pleased *Thereby to be Honoured*.

Yet,

Yet, if the Weakenesse of Mortality either can or will looke no farther then our selues, wee shall There likewise see vnparralleld Profit; Benefits, that can not be equall'd. If any man shall aske me, what they are? I will answere him; they are all comprised in This one, the Saving of the Soule, the drawing of it out, as it were, from the Bondage of sinne to that Glorious Liberty, that Happinesse incomprehensible, which Christ hath purchased with his owne Blood.

If These or any Other Encouragements (though none more strong) can now perswade and allure vs to Renew
our

our conversations before our God, then shall wee most happily offer vp our selues an *Acceptable sacrifice*, a *Sanctified Gift* vnto God, that lookes for it. And happy that Man, who shall thus dispose of his owne soule: for if wee shall Thus become *New* in all things, then shall All things become *New* to vs: Wee shall haue in *This life new Mercies, new Blessings;* or rather, the *old Mercies, and Favours of God Renewed* to vs; And, when this life shall bee no more, we shall haue *New Heavens*, wherein wee shall, with a *New company of Saints and Angells*, sing for ever a *New song of rejoycing* vnto

vnto our God, in whose ser-
vice We became New creatures
here on earth.

Thou O Lord, who alone seest
the hearts of all men, knowest that
we are all full of corruption; and
can of our selues doe nothing but
sinne; be pleased therefore, O Fa-
ther of Mercy, to make thy good
word powerfull in vs to the casting
downe of sinne and the Devices
thereof, that so wee may thence
learneto Renew our Conversati-
ons before Thee; and, by thy As-
sisting Grace, to bring forth the
fruits of an Holy life, in some
Thirty, in some Sixty, in some an
Hundred fold, to the Glory of
Thy name and the Salvation of
our

*our owne soules, through Iesus
Christ our Lord and only Saviour.
Amen.*

*Glory bee to G O D.
Good will towards
Men.*

FINIS.

